THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." —PROVERBS.

No. 4, Vol. XXXVII. Tuesday, January 26, 1875. Price One Penny.

THE CRUSADE—WHAT DO THEY WANT?

For a period of fifteen years the people of this Territory lived in the practice of plurality of wives—lived unmolested upon that point. They married and were given in marriage, and no man said, what do ye? They practiced their religion in conjugal matters, under the guarantees of the Constitution and constitutional laws, and were in nowise hindered therein. Their enemies, however, were by no means satisfied with the peaceable condition of things, and consequently they worried the administration at Washington, after having deluded it with slander concerning the people here, until the Buchanan expedition was sent out, which, however, proved a complete failure, so far as fulfilling the expectations of those who were instrumental in having it sent was concerned. The sending of this army, however, and the immediately sequent events did not expressly interfere with the domestic relations of the people.

In 1860 the Republican platform contained a plank embodying a pledge virtually to abolish the "twin relics," slavery and polygamy. This formulation put the question in a position from which a direct issue might be expected. This plank, and the election of Lincoln upon the platform of which it formed a part, so aggravated the Southern States that the civil war ensued, resulting in the humbling of the South and the extinction of slavery.

From that time certain of the more rigid of the Republican party have considered that its work was only half done so long as one of the "relics" was extant, and consequently have lost no opportunity of advocating its extinction, and other characters, anxious chiefly for the spoils, have joined lustily in the cry. So far, however, they have only learned how not to do it. Every session of Congress, the members of that body have been pestered and besieged by self-appointed lobbyists over this question of disposing of the remaining twin.

In 1862 a bill passed Congress to punish and prevent the practice of bigamy and polygamy in the Territories of the United States, with a fine of $500, and not exceeding five years imprisonment, in case of conviction. Previous to this there was no law making polygamy an offence, or in legal technicality a crime, though it is not a crime of itself, and is no crime at all, as that word is generally

understood, but is simply an offence before the law because the law makes it so, just as baptism might be made an offence before the law by the enactment of a law forbidding it.

This law of 1862, as we understand, became a law without the signature of President Lincoln, and he never troubled himself about putting it into execution. Indeed one of the best traits in the official character of President Lincoln was that he never, we believe, made any attempt, or showed any disposition, while in office, to persecute or annoy the people of this Territory in any way, and we have heard that he expressed himself as having no intention to do any such thing. For which he is worthy of honor.

The law of 1862 is said now by Republicans to be only a dead letter, notwithstanding all that has been said in favor of it, and all that has been done to put it into execution. For although during the presidency of Lincoln and that of Johnson nothing particular was done to enforce it, yet most sessions of Congress of late years the subject has been agitated, and in some years strenuous efforts have been made to have a more oppressive law enacted than that of 1862. All these efforts failed until last session, when the Poland Bill was passed, a very unjust bill as it is, but not a tenth part so unjust as its originators and chief supporters intended it to be.

Before the passage of this last bill, attempts were made to prosecute for polygamy. When Grant went into the White House in 1869, the presidential animus appears to have changed, and a determination to have sprung up in the breast of the Executive to push matters against the "Mormons." In 1870 Rev. Dr. Newman came here and ran a discussional tilt with Elder Orson Pratt upon the subject of polygamy and the Bible, the Dr., according to the general verdict, coming off second best.

The same year a new set of U. S. officials were sent here, and they tried to do something wonderful. Most of them seemed to come here with the idea, firmly fixed, that the "Mormons" were an outrageous people, bad in almost every respect, and that the principal duty of the U. S. appointees was to repress the spirits and tendencies of the people, and prosecute them in every way that could well be taken. In that year came our present Chief Justice, apparently not to act the ordinary impartial and unimpassioned role of a chief justice, but to be a sort of missionary judge, whose great particular business was to break up polygamy and polygamic theocracy, which he understood to be the strength of the "Mormonic" fabric, religiously, politically and socially. This religio-politico-judicial champion of the "relic" plank of the Republican platform, on his arrival here, set himself vigorously to work. He opened court, empanneled juries, and commenced to try cases. But, though he worked energetically, he worked not wisely nor too well. He created considerable excitement, and was evidently about to do big things, wonderful things, in which the "Mormon" system and people were to be perfectly used up as a religious body; but Supreme Court decisions came like a wet blanket and dampened things considerably, and the effect was that the dead letter state prevailed once more. Nor did the Judge betray any anxiety to push things again until the Poland Bill was passed. Now that is in operation, he seems to have recovered something of his old vigor and determination to do something, in which he is backed by other U. S. officers, and that nondescript conglomeration of entities, popularly yclept the "ring," and the crusade seems to have commenced afresh.

Now what do these virtuous crusaders want to do? What condition of thing do they think they are likely to bring about? It must be taken for granted that they mean to annihilate that "twin relic." They seem to have indicted for lascivious cohabitation. But no impartial jury anywhere could for a moment entertain the idea that plural marriage was lascivious cohabitation. However, on whatever charge they may indict, we must conclude that their aim is the punishment and prevention of polygamy, for that was the declared intent of the law of 1862. Now it is a vast deal easier to punish than it is to prevent, although pre-

vention is better than cure, if it can be done. But when you have punished one man for doing what he believes to be right, it will by no means follow that another man will not go and do what he believes to be right, notwithstanding. So where will be the prevention, for in matters of conscience, men and women, and particularly religious men and women, are the most perverse beings on the earth?

The Judge recommended the punishment of a few of the leaders of the Church, and the letting of the rest of the people go. But will punishing half a dozen polygamists deter the multitude, who may be equally conscientious, from still abiding by the dictates of their consciences? Not very likely, and therefore the "relic" will flourish practically as much as ever. Besides, will not prosecuting a few of the leaders be regarded by the bulk of the Church as persecution? Of course it will. In fact, this arraignment of the "Mormon" people for their plural marriages is now generally regarded as more in the light of malignant persecution than of honest prosecution.

It may be said then that the whole of the people who are polygamists must be prosecuted. Very well. Let us see how such wholesale prosecution would work. It is said that there are not less than 100,000 "Mormons" in this Territory. Those figures will do for us. Of those we may reckon 10,000 are adult males. It has been often stated that the proportion of polygamists in Utah is one in ten of the men. We have no objection to these figures for the purpose of our argument. Therefore let us assume for the time being and for the purpose in hand that there are a thousand men in Utah with more than one wife each. Let us further average them as having three wives each, and each wife as having three children. That will give us a grand total of 1,000 men, 3,000 women, and 9,000 children in the polygamic order of family union. We do not say these figures are exactly correct, we merely assume them for the sake of argument. The actual numerical facts might vary above or below them, but that matters little to our argument.

Here then are a thousand men to be tried for marriage, averaging 333 in each district court. The women and children of course will be let go. Of course all would be convicted, if the determination is to put the "relic" through, and therefore all the thousand must pay five hundred dollars each and go to the penitentiary for five years or less. The marshal and the warden would have to increase the accommodations of that building materially. The cost of keeping these 1000 prisoners would be not less than fifty cents each or $500 per day. The expenses of the trial could hardly be less than $100 each, or $100,000 in all. The loss of the labor of these men to the Territory, at two dollars each, would be $2,000 per day, or say $500 each, or $500,000 for the whole per year, making, for an average of four years each man, $2,000,000. That is a heap of means to be thrown away in one Territory upon that "relic" plank. Then during all these four years, and the time occupied in trying the thousand, another thousand would be growing up and marrying wives and preparing to be fined and put in the penitentiary.

These thousand men would be the most enterprising and the best men in the comunity, for nobody but enterprising and good, deserving men would be very likely to be willing to take care of and do the handsome to so many wives and their children. Think how the forcible abstraction of so many of the principle men of the community would break up and destroy the business of the community, and induce poverty among the remaining part of the population. Then how are the three thousand husbandless women and the nine thousand fatherless children to be supported? They could not be left to starve. Christendom would cry shame on that. They could hardly support themselves in any kind of a decent manner. The property of the husbands and fathers would be all torn to pieces and sold to pay the $500 fine. Then what must the women and children do, or what must be done with them?

This is the condition of things which the courts and the "ring" may reasonably expect long before the "relic" is abolished. How do they like the picture?—*Deseret News.*

"OBEY THE LAW."

The Latter-day Saints are frequently reminded by contentious disputants, of the passage in the Doctrine and Covenants, page 145, section 5, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land," &c., and are accused of living in open violation of the law of 1862 against polygamy. The revelation in which is contained the passage quoted, was given in 1831, and the revelation on Celestial Marriage, in 1843. The Latter-day Saints believe that the law of 1862 is a violation of the Constitution of the United States, which guarantees the full exercise of religion, and the federal agitators in Utah have hitherto carefully avoided the procuring of a single conviction under said law, fearing the opportunity for an appeal to the United States Supreme Court to test its constitutionality.

Good, wholesome laws, passed by unprejudiced and unbiassed legislators for the regulation, government and well-being of a community,—laws which punish crime and immorality, and protect virtue and innocence, cannot possibly come in contact with any laws of God; but there are any number of precedents on record, in support of which we can quote the best authorities, showing how former-day Saints acted in open violation and defiance of laws that were proscriptive and prohibitory of the free worshiping of God and the increase of posterity.

First we will mention king Pharaoh's cruel edict, commanding all newly-born Hebrew male children to be cast into the River Nile. The idolatrous, luxurious, effeminate, but highly civilized Egyptians, (of whom Mrs. Potiphar is a specimen) could not beget such a numerous, healthy and vigorous offspring as the patriarchal, polygamic, God-fearing and hard-working Hebrews, hence the Egyptians became jealous and alarmed for the safety of their kingdom, and hence the "Special Legislation for Goshen." The evasion of the Pharaohic law of '62, by the God-fearing midwives and such "disloyal" persons as the mother of Moses, were, no doubt, cases as flagrant in the eyes of Pharaoh as polygamy is in the sight of the pious McKean, who would have Abraham, Isaac and Jacob indicted, tried and convicted if they dared to become residents of Utah, and applicants for naturalization. Still all good Methodists want to be naturalized citizens of Abraham's bosom.

The same spirit of jealousy and greed for office, actuated those members of the Babylonish Ring, who, by the same cunning and craft as their Utah prototypes, procured the passage of that ancient Poland Bill to "Aid in the execution of the laws in Babylon," and providing for the safe keeping of the law creating daring, daylight God worshipers, in a military camp of lions (Uncle Sam's boys in blue should learn a lesson in good taste and proper behavior from those lions).

The fate of Haman, the office-seeker and carpet-bagger, who was elevated upon his own gallows, the Babylonish Rings that were severally cast into the lions camp and fiery penitentiary prepared by themselves for their intended victims, ought to prove a warning to the lecherous, besotted, profane, bigoted, and blood-thirsty Mormon-eaters of to-day.

We further quote from the Law Authorities—King Ahab hired certain sons of Belial (*a la* Baker) to testify against the innocent but doomed man who would not sell his orchard. The Jews used their money to bribe the apostate to betray, and Bakerites to accuse the son of God, crying, "Away with him, crucify him," &c. When Pilate would fain acquit him by Roman law, the lawyers cried, "*We have a law*, and by our law *he ought to die, because he made himself the Son of God.*" "Release unto us Barrabas. Now Barrabas was a robber." Whether a horse thief, a stage-coach robber, a burglar, or a thieving Roman official, we are not told, but he was *habeas corpused*, and the Son of God put to death. The servant is no better than his master, and the peaceable, industrious, Bible believing Mormons who are accused of transgressing "Our

laws" do not expect better treatment than their Lord and Master, his apostles and disciples received. The same powers are at work—the same means are employed, under the same *color of law*, and the same God lives who can, and will, finally, deliver his children to-day as he did Daniel, Shadrach, Mesech and Abednego, and cause our enemies to fall into their own pits and to be caught in their own snares. How many musquito generations of United States officials has Utah seen? Let us pray for our enemies. W. S. L.

N. B.—The heirs of the mobbers who cried, "Let his blood be upon us, and upon our children," are in danger of being indicted, if residing in Utah. That grand jury are hunting up old cases, and there is no telling how far back "His Honor" may investigate outrages. Nauvoo, Carthage, Haun's Mill, and a few other massacres are still unpunished.—*Ogden Junction.*

THE UTAH CASHMERE GOAT COMPANY.

The following from Hon. John Taylor to the *Deseret News*, in relation to the Utah Cashmere Goat Company, is very satisfactory.

Salt Lake City, Oct. 16, 1874.

Having lately received a letter from Joseph E. Johnson, Esq., of St. George, Secretary of the above company, I have thought a few remarks on the present position and prospects of the propagation of that very useful animal the Cashmere goat in Utah might not be uninteresting to your readers, and to the stockholders of said company.

In December, 1871, a company was organized in Salt Lake City, for the purpose of purchasing, and introducing into this Territory, the Cashmere or Angora goat. This company purchased from R. W. Furnace, Governor of Nebraska Territory, and Dr. Geo. B. Graff, of Omaha, a flock of Cashmere, Angora and mixed goats, which were brought here under the supervision of Dr. Graff, and forwarded to the neighborhood of St. George, under the care of Hon. Benjamin F. Johnson, Superintendent of said company. Being late in the season when they were removed from Omaha, the train encountered a severe snow storm on the plains, which, in spite of the greatest care taken by Dr. Graff, resulted in the loss of a number of animals from exposure. Mr. Johnson, also, in taking the 110, the number purchased, from this place, labored under the same difficulty, and encountered several severe storms on his journey South, from the effects of which a number died.

The goats, when purchased, were represented as being about one half pure blood and full blood, and the other half mixed, from the common goats, graded up, the latter exhibiting a great approximation to original stock.

Several hundred female goats, of the common stock, were purchased by the company, for the sake of grading up and more rapidly increasing the stock as well as utilizing the common goat in the South, as we had a sufficiency of fine pure males for the accomplishment of this object. Mr. B. F. Johnson placed them in charge of S. E. Johnson, who took them to Kanab and herded them for some time with sheep. It was considered better, however, to have them herded by themselves, as they numbered at that time (1873) of all grades 772. Arrangements were therefore made with a Mr. Ide to herd them, who had a team, covered wagon and a tent, and a wife and boy; and it was intended to move them from place to place, herding them in a warm climate in winter, and removing them to a greater altitude in summer, as experience has proved that they do not prosper so well when exposed to the cold storms.

In all new, untried enterprises there are generally more or less difficulties to surmount, and I must confess that I felt a little diffidence in commencing this, particularly as no one could be

met with who was conversant with the habits and treatment of the Angora goat, these being the first flock introduced into this Territory. From the above it will be seen that we had our embarrassments, that the goats are not so hardy as was anticipated, and that while no blame attaches to anybody in charge, yet heavy losses have been sustained. On the other hand their increase has been very rapid considering the severe losses, and with our present experience the outlook is very promising for the future; and even at the present there is no cause for complaint. We started in three years ago with 110; we have now, according to the approximate report, 1,000, nine times as many, with a prospect of a large increase in January next. * * *

The stock subscribed is fully paid up. No assessments have been asked, nor are they permitted. There is no personal liability further than stock subscribed. Mr. Johnson says that he "expects to settle and square up all old accounts next Spring," so that there will be no company liability, and the whole affair seems to be so far satisfactory.

The Angora or Cashmere goat is the best, and produces the finest wool in the world. Mr. David Cannon, from St. George, speaks of the flock in the highest terms. In a conversation I had with Col. Saxe, the importer of fine blooded stock, who is quite familiar with the goat question, he told me that he thought our prospects were very flattering, and that the breeding of the Angora or Cashmere goat will before long be a very important feature in our Utah industrial products and enterprises.

It is not now the intention to take in any more common goats, but to breed these up to the purest and highest point possible, and then breed none but the very best. Vice-President, Hon. Erastus Snow, the Messrs. Johnson, Dodge and other gentlemen in St. George, are paying attention to these matters.

The object of the company in the introduction of these very superior animals, was to grade up our common goats, and in so doing to make a superior quality of meat, to provide morocco and kid leather from the pelts, to furnish fine mats for carriages and parlors, rich and superior articles of clothing and other industries, and to introduce a rich, silky, glossy, valuable wool, from which is manufactured the finest and richest fabrics in the world.

From present indications of a rapid increase, with the experience attained, there is a reasonable prospect of the accomplishment of this object.

Respectfully,

JOHN TAYLOR,
Prest. U. C. G. Co.

THT EXPIRING YEAR.

The majority of the citizens of Utah can scarcely have other than pleasurable feelings in reflecting on the general circumstances of the past year in this Territory, in comparison with those that have prevailed in the greater part of the country. Pleasure so derived should never be unmixed with gratitude, for undubitable reasons. There is no blessing that is enjoyed but comes from the great Creator, to whom the reverential feelings of gratefulness should be directed.

The crops of the past season were not so large as those of 1873, but enough has been raised to supply the people with "the staff of life," and probably some to spare. Beef and other necessaries have been exceedingly cheap, and if there have been cases of destitution at all they have been exceedingly rare, and the wants of such have been generally met as soon as discovered, for many of the well-to-do have been exceedingly liberal in their donations for the benefit of the needy, while the various Relief Societies have rendered efficient and ready aid in the same direction. The facility with which the necessaries of life could be obtained has been a kind of set-of to the greater than usual lack

of employment that has prevailed for most of the year. In fact we repeat when the general condition of the people of Utah is compared with that of millions of people in other parts they have undisputable reasons for thankfulness.

The Latter-day Saints who are alive to the signs of the times, and who are active in their desires and labors for the development of the work of the Lord, have most reason for gratitude of all people, for however some folks may assert or think to the contraty, that work is progressing, and preparing for another phase of its existence on its onward march to the destiny it must ultimately attain. Notwithstanding the efforts of the enemies of the Saints the latter still enjoy peace, and a considerable degree of liberty, and although the discomfiture of those who would infringe upon their rights and bring them into political bondage and the overturning of their nefarious schemes appears on the surface to be the mere natural course of events, those results have been produced by the operations and wisdom of an overruling Providence. All the efforts made against the Saints will terminate similarly as long as they remain true to their integrity, and acknowledge the hand of God in all things, for he himself has said that his "wrath is kindled against none except it be those who do not acknowledge his hand in all things."

A particular feature connected with the present affairs of the work is the rapid progress that is being made in the erection of the St. George Temple, which is expected to be completed at no distant day. When it is, or perhaps before, it may be expected that there will be a commotion among the powers of darkness, but the righteous will see the salvation of God in the deliverance of his people from all the snares that are laid for their feet.

We do not believe a great deal in New Year's Day resolutions, but rather in that fixed and constant determination to be upright in all things, which is a frame of mind that should always be sought for where not already obtained.—*Deseret News.*

Nothing more impairs authority than a too frequent or indiscreet use of it. If thunder itself was to be continual, it would excite no more terror than the noise of a mill.

The best parts of human qualities are the tenderness and delicacy of feeling in little matters, the desire to soothe and please others, the minutiæ of the social virtues. Some ridicule these feminine attributes, which are left out of many men's natures; but we have known the brave, the intellectual, the eloquent possess these gentle qualities; the braggart, the weak, never! Benevolence and feeling ennoble the most thrilling actions.

A Human Skull in Solid Rock.—A very strange discovery, interesting to geologists, is reported by the *Osage Mission* (Kansas) *Journal*. A human skull was recently found near that place imbedded in a solid rock, which was broken open by blasting. Dr. Wirely, of Osage Mission, compared it with a modern skull which he had in his office, and found that, though it resembled the latter in general shape, it was an inch and a quarter larger in diameter, and better developed in some other particulars. He says of the relic,—"It is that of the cranium of the human species, of larger size, imbedded in conglomerate rock of the tertiary class, and found several feet beneath the surface. Parts of the frontal, parietal and occipital bones were carried away by explosion. The piece of rock holding the remains weighs some forty or fifty pounds, with many impressions of marine shells, and through it runs a vein of quartz, or, within the cranium, crystalized organic matter, and by the aid of a microscope presents a beautiful appearance." Neither Lyell nor Hugh Miller, it is stated, nor any of the rest of the subterranean explorers, report anything so remarkable as this discovery at Osage Mission. The Neander man comes the nearest to it, but the Neanderthal bones were found in loam only two or three feet below the surface, whereas this Kansas skull was discovered in the solid rock.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JANUARY 26, 1875.

PREACHING THE GOSPEL.

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It is not to the purpose at this time, to enter into argument or details, to prove the necessity there is for the preaching of the pure Gospel of Jesus Christ in "Christian England," as well as in every other part of the so-called Christian world, even in this boasted enlightened age, when it is claimed that a perfect blaze of Gospel light pervades and illuminates the civilized nations of the earth. Much has been very plainly said on that subject, proving the absence of the spirit, the power, the authority, the efficacy and even the form of the true Gospel as taught by the Savior, or by Peter or Paul, or any of the ancient Apostles, from among all these intelligent, civilized nations, and that almost the only relic of that most glorious plan of salvation remaining among them was its name. Hence the necessity of the mission of the angel which John saw—(Rev. 14, 6) "Fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," &c. Suffice to say, there is ample scope for all who possess light and truth upon this most important, vital subject, to wield their influence, and direct their energies for the enlightenment and benefit of the great multitudes that are in darkness. Certainly there are millions of our fellow-beings who stand in great need of the saving principles of that mighty system, which is the "power of God unto salvation," and they are twice blessed who possess that "savor of life unto life" and will strive diligently to impart its benefits unto others, and spread its effects abroad.

The primary object in sending forth the Elders as missionaries to the nations of the earth, is to preach the Gospel unto all people, even all "that have arrived unto the years of accountability before God, and are capable of repentance,"—for saith the Lord, "Whoso having knowledge have I not commanded to repent? and he that hath no understanding it remaineth in me to do according as it is written." Little children are redeemed from the foundation of the world through Jesus Christ, wherefore they cannot sin until they reach the years of understanding, and become accountable for their own acts, and then will they be held responsible for the same, and be required to repent, as having "knowledge" and being "capable of repentance," that they may be baptized for the remission of their sins. "They that are whole need not a physician, but they that are sick," is a truism which was uttered by the Savior, it is equally true that those who are in the dark are they that have need of the

light being carried unto them, not those who have come to the light; nevertheless those already in the light cannot say we have no need of it, or we can do without it; but the teacher is sent, not so much unto those who have been taught, as, to the unlearned and ignorant; and the hunter is sent unto those that are lost and not to those who have been found and brought to the fold.

The great duty devolving upon the Elders of the Church on foreign missions, is to proclaim the Gospel unto all men, especially is this the duty of those who have been sent out as "hunters" and "fishers of men," and they are sent more particularly to the "lost sheep:" while all the ungathered Saints and particularly the Priesthood among them should be united with their brethren from Zion both in word and deed, to the utmost of their ability, in rolling on the precious cause. To this end all other things should be secondary; remembering that no sacrifice—so to speak—required in the Gospel is without the promise of abundant blessing and reward at the hand of God: and that he that loveth father or mother, or son or daughter, or that will not take his cross and follow Christ, is not worthy of him. "Whosoever will save his life shall lose it, and whosoever loseth his life for my sake shall find it." Again Jesus came not to do his own, but his Father's will. And set that great example for all the living to follow, that the will of God might "be done on earth as it is done in heaven." Can they, of the house be justified in rejecting the examples and commands of the master? or escape the necessity of obedience to the laws of the Gospel, which were obligatory even upon him who was without sin? we think not—but the practical doctrines of Christ are extremely unpopular at present in the world, nevertheless they are obligatory upon all, for the light has come into the world, and therefore condemnation upon those who reject it, and worse condemnation upon those who say, we "know him and keep not his commandments."

Let all therefore, and the ministering Priesthood especially, look well to the first duty of their calling, namely, the proclamation of the Gospel to all people, as far as it lies in their power, at the same time guiding the efforts, and counselling in wisdom the Saints. Wherever it is possible, select convenient and respectable places for public worship, that we may not be ashamed to ask in our friends to listen to us, and be sure that we are living up to the light and privileges of our high calling, that God's Spirit may be mouth, matter and wisdom to us, that those who come may not go away empty. Send around our tracts, visit and teach—and form acquaintances—and "work while it is called to-day" in our ministry, for the salvation of souls, for it is our calling and our duty.

CORRESPONDENCE.

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AMERICA.

Salt Lake City, Jan. 1, 1875.

Prest. Jos. F. Smith.

Dear Brother,—The Elders do not meet with as much success in their labor in the old country, as the importance of their mission would seem to warrant them in expecting, but it is gratifying to see that their labors are in a measure successful, and that something is being done. It is about the same here—some of the people do not seem to pay as much respect to their professions of religion as they should, in order that their example could have a good effect on others, but while some

are slow to appreciate the blessings of the Gospel, the majority of the people are trying to do right, and God will bless us accordingly.

The winter thus far has been the most pleasant of any we have had for many years—no storms, no very cold weather, but bright and sunshining all the time. Business of every kind is rather dull, and has been the same for several months. It was thought during the fall that the present winter would be rather a hard one for many of the poor people, and especially so with the new comers from Europe; but the spirit of charity and brotherly love has been extended towards the poor by the old settlers, so that I think none have suffered on account of hard times, and none of them have any reason to wish themselves back in the old country again. A few days before Christmas large donations of provisions and coal were made in most of the Wards, and distributed to those that are in need, and thus God is blessing those that had faith enough to emigrate.

Our enemies are still alive, and doing all they can to annoy the people, but they are not quite so rabid since the Democratic victories and Republican defeats a few months ago; perhaps they think it best to go a little slow until they see which way the Presidential election goes next summer. Whether Democrats will treat our people any better than the present party or not remains to be seen, but we do not risk anything by a change, we cannot get a worse lot of officers than we have had for several years past, they do all they can to injure us, and would do more if they could. Everything is moving along about as usual in a business way; the Co-operative is gradually getting into a more healthy situation, and no doubt but what it will come out all right after a while. The United Order seems to be prospering in some of the settlements. Not much has been done in the city yet, more than to organize and prepare for engaging in some kinds of home industry that will tend to make our people self-sustaining.

My reflections on the time spent in England on a mission are of a pleasant nature, and though my labors did not seem to have resulted in much apparent good to the Cause, as far as adding numbers to the Church, yet I feel that my time was not entirely lost, it was an experience to me that was beneficial, and I think it will be of service to me in the future. I hope your health is as good as when I left you in Liverpool. Please remember me to the brethren in the Office, and to my Sheffield friends if you should see any of them.

Yours truly,

JOHN CLARK.

SWITZERLAND.

Bern, Jan. 19, 1875.

Prest. Jos. F. Smith.

Dear Brother,—On the 25th of December we held Conference at Herisau, on the 27th at Zurich, three meetings at each place—all the Utah Elders were present. On the 28th brother Eyring left for the north of Germany, according to previous arrangement. On Jan. 1st and 2nd we held Conference at Bern, and on the 3rd Conference at Chaux-de-fond. We chose the holidays for these Conferences, as they had been held here at the same time other seasons, and as the Saints are also more at liberty on those days. All the meetings were well attended by the Saints, and at most of them we had a goodly number of strangers present. The Spirit of God rested upon all the speakers, which enabled them to teach the principles of the Gospel in plainness. They were times of rejoicing for the Saints, and I hope we have also awakened an interest in the hearts of many strangers, to cause them to examine the doctrines of the Church of Jesus Christ. The general Authorities of the Church were unanimously sustained by the Saints at each Conference, as well as the Presidency of the European Mission, the Presidency of the Swiss and German Mission, also F. Theurer as President of the East Swiss Conference, J. J. Walser, President of West Swiss, and Henry Eyring, President of the German Conference, also J. Zundel and John Schiess, as Traveling Elders.

Last Sunday brother Walser and myself held a meeting at Mirchel by Grosshoechstetten, we had from fifty to sixty strangers present. After the close of the meeting, two persons pre-

sented themselves for baptism, which was arranged to be attended to by Elder J. Schiess in the evening.

Brother Eyring is at present at Mannheim (Baden), where there is an opening for the spreading of the Gospel, four or five having recently been baptized by him and Elder J. A. Krauth.

We have taught the law of Tithing, and will continue to do so in wisdom. Those who have taken hold of the principle feel well, and the Lord is blessing them with increased faith and health, and with more constant labor.

I have been suffering from a cold for a few days, but hope to get over it in a day or two; the rest of the brethren, as far as I know, are well, and doing the best they can for the furtherance of the Work of God, and although we do not baptize as many as we would wish, yet we feel encouraged to go ahead, trusting in the Lord for his blessings.

Brother Walser joins with me in love to you and the brethren in the Office.

May God bless and prosper you, and all engaged in Zion's cause.

Yours in the covenant of peace,

J. U. STUCKI.

REPORT OF A DISTRICT MEETING,

HELD IN TEMPERANCE SEMINARY, OLDHAM, SUNDAY, JANUARY 17, 1875.

Present on the Stand—Presidents Joseph F. Smith and H. S. Gowans, and Elder L. Holbrook.

10:30 a.m.

After singing, and prayer by Elder John Blake. Elder Holbrook and Prest. Gowans addressed the meeting. Benediction by Elder James Storey.

2:30 p.m.

Singing by the choir. Prayer by Elder Henry Clay.

Prest. Smith delivered an earnest and instructive discourse on the subject of the death and resurrection of our Lord Jesus Christ, and the final redemption of man. Elder Greaves closed by prayer.

6 p.m.

After singing, Elder Holbrook offered prayer.

Addresses were delivered by Prests. H. S. Gowans and Jos. F. Smith.

The afternoon and evening meetings were well attended by both Saints and strangers, and the discourses listened to with marked attention.

The Spirit of God prevailed throughout the services.

L. HOLBROOK.

UTAH COUNTY SUNDAY SCHOOL UNION.

On Monday, the 28th inst. at 10:30 a.m. agreeable to previous appointment, the members of the Sunday School Union of Utah County met in the Basement of the Meeting House in this city, Superintendent David John presiding. There was a good representation from most parts of the county. After the opening services, President John welcomed those present, and felt happy to see the interest manifested on this the second annual meeting of the Union; he also offered for consideration several important measures forming the business of the convention and necessary to be adopted for the permanence, growth and development of Sabbath Schools.

The remainder of the morning, afternoon and evening sessions were occupied by the different superintendents and representatives from throughout the county reporting progress of their various schools, and reviewing the measures presented for adoption, the earnest and intelligent remarks made upon the occasion were sufficient guarantee of the interest and zeal felt by

those present in this important branch of moral and religious training of the rising generation.

To more fully convey the sense of these meetings I subjoin the resolutions finally adopted at the morning meeting on Dec. 29th.

Whereas, All experience demonstrates that the maintenance of Sunday Schools calls for the exercise of great love, energy and labor, and—

Whereas, We feel to bestow upon the youth, the best moral and religious training within our power, thereby relieving ourselves of any responsibility for any growth of evil, therefore be it

Resolved, That teachers should be in advance in knowledge and experience to the pupils, in order that government may be sustained and pure doctrines advanced.

Resolved, That we give our energies and co-operation to the composing and publishing by the Sunday School Union of such books as may be proper, for the use of Sunday Schools, and that we sustain the *Juvenile Instructor* and other works of the Church.

Resolved, That we authorize the President of this Union to urge before the Deseret S. S. Union, the necessity of immediately publishing our own Sunday School books.

Resolved, That rewards of merit should be continued.

Resolved, That our Sunday Schools should not be converted into preaching or testimony meetings.

Resolved, That the President of this Union confer with the editor of the *Juvenile Instructor*, as to the propriety of reducing the size of the paper, as in its present shape it is inconvenient to read in classes and for binding.

Resolved, That we hold a jubilee at American Fork City, on the 1st day of June, 1875, in commemoration of President Young's birthday.

President John thanked the members present for their attendance and pronounced the Benediction. Adjourned *sine die*.

Very respectfully,

S. S. JONES,

Corresponding Secretary.

—*Utah County Times.*

SOME THINGS THAT MIGHT BE ASKED FOR.

Every winter a self-constituted deputation from Utah marches off to Washington to urge Congressional and other action in regard to this Territory, and the action urged is invariably of a proscriptive, anti-Republican character. Some of the bills prepared by these deputations for Congress to swallow have been of a most outrageous, yea, infamous character, destructive, absolutely annihilative, of the very foundation and distinctively guiding principles of American government. Most of these bills fail to pass, because of their very outrageousness and Republic-subversive character. But a little is gained by these deputations ever and anon, and the common liberties of the people have been correspondingly abridged. All these bills are of a decidedly usurpative character, and there is not one of them that is not intended to be a direct blow at the rights and privileges of the people of the Territory, enjoyed in common with all other American citizens.

A deputation to Washington to urge legislation, particularly special legislation for Utah, ought to represent the majority of the citizens, and be expressly authorized by them. The statements and urgings of any other delegation should be received with great caution, and when they are received, they should not be acted upon when they are of an anti-Republican and proscriptive character. Otherwise, what safety is there for Republican institutions and Republican rights, privileges and liberties? None at all, for the reason that usurpation becomes bolder and more greedy with every success.

There are a few things which a properly authorized deputation, really representing the people of this Territory, might ask of Congress and which that body would do well to grant. Congress might be asked to pass laws

authorizing the people of Utah to elect their own officers, to have a vote in Congress through their delegate thereto, instead of having a voiceless delegate, and of having most of their local officers appointed for them by somebody at a distance. Or if a few of the principal officers for the Territory must be appointed at Washington or by Washington appointees, Congress might be asked to pass a law requiring those officers to be appointed from a limited number of persons designated by the popular voice of the Territory.

These requests would be few and simple, but they would be more truly Republican and more thoroughly American in character, and would do more to make the people of Utah feel one with the people of the other Territories and of the States, than anything that has yet been recommended by any of the partisan ring delegations that have ever left Utah for Washington, or that is likely to be by creatures of that class.—*Deseret News.*

UTAH NEWS.

From the *Deseret News*:—

For St. George.—A dispatch, dated at Nephi, Dec. 26th, to President D. H. Wells, states that, on that same day, a train of thirty-two yoke of cattle and seven wagons, left that place for St. George, to haul lumber for the Temple. The wagons were loaded with 95 sacks of flour, 3 tons of wheat and 3½ tons of barley and oats; a complete outfit for teams and men. The train was in charge of Alma H. Bennett, of Mount Pleasant.

Good.—Probably at no time have the poor been more liberally cared for than at the present season. We are informed by brother Elias Morris, of the Fifteenth Ward, that he personally collected a couple of large wagon loads of provisions in that ward for the purpose of supplying the needy, besides five tons of coal that were sent in; also a sum of money, &c., securing the poor in that locality for most of the winter. In other wards the poor have been similarly remembered by the well-to-do.

Gone to Washington.—The lately officially decapitated Governor, George L. Woods, and the *high-toned* United States Marshal Maxwell, are now *en route* for Washington, having departed for that point yesterday morning, as emissaries of the crusading ring. These two will probably be as good as could be selected from their crowd for the side of the people against whom they purpose to operate. It is very likely that the soon to be ex-Governor will employ considerable of his time in office-seeking, especially if the report be true that he has devoted some of his late spare time to learning Spanish with a view to a consulate. If the Washington folks are any ways keen at seeing through bombastes-furioso-braggadocio-highfalutinism, the high-sounding Woods is not likely to make much headway. The refined delicacy of manners of the Marshal, who has again fled his official post to engage in lobbying for more special legislation, may do something for him by way of recommendation.

The Work in the East.—Elder H. Jorgensen, of Huntsville, Ogden Valley, who left to go on a mission to the Eastern States on the first of last November, writes on the first instant, from the town of Albert Lea, Freeborn County, Minnesota, that he has been laboring and preaching in Wisconsin and Minnesota, and that he has already baptized thirty-two persons and has good prospects for more baptisms. His present field of labor is so extensive and so promising that he needs assistance, and in order to furnish it Elder Anderson, of the Thirteenth Ward of this city, who was called on a mission to the east at the same time as Elder Jorgensen, intends to leave here on the 2nd of January, to join Elder Jorgensen. In this connection it may be as well to state that

the friends of Elder Anderson will give him a benefit party in the 12th Ward school-house to help him to pay the expenses of his journey eastward.

A MOST IMPORTANT ENTERPRISE.—On Tuesday, the 29th inst., The Utah Southern Railroad Extension Company organized in this city with a capital stock of $4,000,000, the following being the officers who have been elected—William Jennings, President; John Sharp, Vice-President; William H. Hooper, Horace S. Eldredge, Feramorz Little, James Sharp, and John Sharp, Jun., Directors, and James T. Little Secretary and Treasurer. The object of the company is of considerable magnitude and importance, being to extend a line of railroad southwards from the southern terminus of the Utah Southern, on the northern border of Juab County, to the 37:30 parallel, on the border of Washington County, a distance of two hundred miles, passing through the counties of Juab, San Pete, Beaver and Iron. The estimated cost of building of this extension has been placed at $6,000,000. It is almost impossible to say how much this railroad will do in developing the resources of the Territory; probably as much or more than any other single enterprise has ever done. It is intended to commence work on the road as soon as the piece of the Utah Southern now in course of construction is completed, and efforts will be made to have the whole in operation within two years from the coming Spring.

FATAL ACCIDENT.—A most shocking accident occurred last Tuesday to Arnold B. Clayton, a three months old son of Mr. and Mrs. Newell H. Clayton and grandchild of Mr. William Clayton and Mr. T. W. Ellerbeck. The parents of the little one live on the Clayton farm, about a mile west of the City, and had gone out somewhere, leaving the baby in charge of the hired girl, who is about fourteen years old. The little fellow was in his cradle, near the cook-stove, when the girl reached over and took hold of a pot of boiling water. In doing so she scalded her hand, let go her hold, causing the vessel to tip over, and the contents to empty into the cradle upon the child, scalding the poor thing so fearfully about the breast, arms and face that, notwithstanding everything that could be was done to save it, it died from the effects of the accident shortly after eight o' clock last night, Jan 1st, at the residence of Mr. Ellerbeck. The child was a fine, lively, healthy little fellow.

From the *Salt Lake Herald*:—

EARTHQUAKE.—By special dispatch from the north we learn, there was a slight shock of earthquake at Box Elder County about 10 o'clock, New Year's night. The vibrations were from east to west, and continued for a period of eight or ten seconds. The shakings were plainly felt for several miles on the east side of the county, and at Hampton's, on Bear River, dishes on the shelves were rattled together, and house furniture was shaken about. The shock was accompanied by rumbling sounds.

MORTUARY.—Sexton's report for December—Males, 9; females, 9; of these—adults, 8; children, 10. Causes of death as reported: lung disease, 3; spasms, 2; inflammation of bowels, 2; typhoid fever, 1; childbed, 1; apoplexy, 1; heart disease, 1; erysipelas, 1; inflammation of brain, 1; old age, 1; chronic asthma, 1; injuries, 1; suicide, 1; shot, 1.—Total interments, 18. Total interments during the year, 521; deducting those brought from country places and transients, 84, would leave the resident mortality at 437. Estimating the population of the city at 26,000, would show an average mortality of nearly 17 per 1,000 per annum.

JOSEPH E. TAYLOR, Sexton.

From the *Ogden Junction*:—

CROWDED.—The Tabernacle was crowded in every part at both meetings yesterday, Dec. 20, every seat being occupied, and a large number standing in the aisles. Those who fancy "Mormonism" is on the decline in Weber County, ought to have seen those congregations.

GENERAL AMNESTY.—Dear Sir: In these times of indictments for alleged old offences, how about President Buchanan's general pardon for offenses against the laws of the United States? and subsequently, Governor Cumming's pardon of the people of Utah for all violation of the laws of the Territory? It might not be amiss for you, Mormon editors and lawyers, to hunt up these old records and cause them to put in an appearance. They might serve an important purpose as woof for the web that is now being woven by your mission jurists. But—

"What an entangled web we weave,
When once we practice to deceive."

The above pardons should be found in the office of the Secretary of State, unless intentionally destroyed. In that event, the office or its incumbent must be responsible. As an outsider, I have watched the currents of your judicial storms, and have concluded that those who inaugurated them would be brought up, at some point, with a wet sail; for I well knew that the foolish and maddened zeal which characterized the prosecutions, could result in no real good.

From the *Utah County Times*,—

THE PROVO FACTORY.—This Institution has not been running since last Thursday, Dec. 24, having stopped for the holidays, besides having some repairing to do, but will be in full blast again on next Monday, Jan. 4. We are informed that during the past six or seven weeks the Factory have manufactured and sold about $30,000 worth of goods, and still have sufficient wool on hand to last till the middle of February and more coming. This is indeed a very satisfactory showing and reflects great credit on the Superintendent, Mr. James Dunn. The people throughout Utah County, feel proud of the Factory—and very justly too—as they have all directly or indirectly been benefited by it, and with an increase of machinery and the present energy displayed in the management, we predict for it a brilliant and successful future.

Be deaf to the quarrelsome, blind to the scorner and dumb to those who are mischievously inquisitive.

HOW TO START IN LIFE.—As a general rule, the best place for a young man to begin life is right where he is. He need not go a hundred, or a thousand miles away from home to try the world; that particular spot where he lives is a part of the world, and as good a place to try as some other particular spot three hundred miles off. In the Eastern States where society is settled, and things change but little, where business is held in fixed channels, and certain families have a proscriptive right to do everything that is done, there is not much inducement for a young man to remain at home, unless he possesses the genius and enterprise to break through the traditions and regulations that hamper him, but no such condition of things exists in the West—there everything is new, fresh and plastic; and a young man may do his part in molding things to his purposes. It is a very common mistake for youngsters, who have not butted their tender heads against the hard angles of the world, to imagine they possess superior talent, if they only had an opportunity to exhibit it. If they live on a farm, there is no chance there to show their genius. If they live in a country town, it is entirely too small to spread their wings in. They yearn for a great city, where talents are appreciated, and imagine that there is the field for them to rise to eminence and wealth, and yet they had better stay right where they are, and make their beginning in the locality where they were raised. If they really possess genius or special aptitudes, they may first develop them and test the metal they are made of in the limited sphere of their native place, and, if the experiment proves satisfactory, afterwards transfer them to a wider sphere of action. Thousands of young men who go to great cities to try the world, find the world in such cities too much for them, and they learn too late that it would have been better for them to make their trial in a humbler and safer sphere.—*Selected.*